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*The CAUSE and CURE of the FEAR
of DEATH considered.*

A SERMON,

PREACHED

In the NEW CHAPEL on
MOUNT PLEASANT.

JULY 24th, 1792.

By THOMAS TAYLOR.

*I will redeem them from death: O death I will be
thy plague; O grave I will be thy destruction.*

HOS. XIII. 14.

*How deep implanted in the breast of man
The dread of death! I sing its sov'reign cure.*

YOUNG

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The CAUSE and CURE

OF THE

FEAR of DEATH.

HEB. ii. 15.

And deliver them, who, through fear of death,
were all their life-time subject to bondage.

THERE are few things to which our fallen nature is more incident, than servile fear of some description or other. The most intrepid hero is subject to this tormenting passion. It will make him rush upon certain death for fear of being deemed a coward. Numbers have shortened their days, and laid violent hands upon themselves, because they really were afraid of living.

Multitudes have reduced themselves to the most abject penury, for fear of starving; and many have made themselves the objects of ridicule and contempt for fear of being laughed at.

But of all kinds of fear, none can be more tormenting than the fear of death, not barely the dissolution of the body, but the awful consequences, “the death that never dies,” this is the case more

or less with every awakened soul who cannot confidently claim its interest in the saviour of sinners.

This fear is a fruit of the forbidden tree, a knowledge which man pays dear for, and which before his fall, he was a stranger to. Indeed it may, and often does, through the wisdom and goodness of God, turn out well, and is the moving cause which excites us to seek for the only and infallible cure. Few will trouble themselves about this cure, till they feel the need of it, and therefore it would be a mercy to thousands, if we could alarm their fears, and rouse them from the fatal lethargy into which they are sunk. But with regard unto such as are duly apprized of their danger, without entering critically into the primary sense of the text, the design of the present discourse, is to point out the only remedy for this painful disease. And blessed be God, here is a tried medicine, and its efficacy is as powerful now as ever. A precious Christ came *to deliver them, who, thro' fear of death, were all their life-time subject to bondage.* They were such as were devout, who truly feared God; but were not brought into christian liberty; the case with thousands in the present day, to whom if I can administer any real comfort, I shall be truly thankful to the true comforter.

In this attempt, I shall, in the first place, consider the causes of this fear.

Secondly, the misery of it, *subject to bondage*

Thirdly, the effectual cure.

First then, I am to consider the cause of this fear.

1. Sin

1. Sin is undoubtedly the prime cause of this as well as a thousand other evils which have found their way into the world. Observe, death was the penalty annexed to sin, *for in the day thou eatest, says GOD, thou shalt surely die*, Adam remembered this threatening after he had sinned; hence it was that when *he heard the voice of the Lord God walking in the garden in the cool of the day, that Adam and his wife, hid themselves from the presence of the Lord. And the Lord God called to Adam, and said unto him. Adam, where art thou?* And Adam said, *I heard thy voice, and was afraid*: afraid of that sentence of death being inflicted upon him, which his guilty conscience richly deserved. Now all have sinned, and therefore it is no wonder that this complaint should be general in all who have any awakenings upon their minds. As for ungodly, hard, audacious men, commonly called heroes, who seem to rush on death with a sort of frantic pleasure, it is often a sort of fool-hardiness arising from ignorance. They do not see their real danger, and therefore they fear none, But when any poor sinner is conscious of his guilt, there is no avoiding this fear, seeing *the wages of sin is death*.

2. A second cause of this tormenting fear is, ignorance of GOD: I mean of GOD reconciled in the man Christ Jesus, who will not impute sin unto such as believe in the efficacy of that ransom which was offered upon the cross, in which we see every attribute in the deity, sweetly harmonized. Here justice is demonstrated, but at the same time is satisfied. Here infinite wisdom is more fully displayed, than when GOD made the world. Here it is announced in the most emphatic language, that *GOD is love*: here goodness, infinite goodness, shines

out in its brightest lustre; while mercy crowned with the olive-branch of peace comes forth to meet the poor miserable sinners. Here a fountain is open for sin and uncleanness, so that all the filth of the daughters of Zion, may be thoroughly washed away: thus God can be just in justifying the ungodly, while angels sing, *Glory to God in the highest, and on earth, peace and good will to the human kind.* This is really the gospel, it is good news, *glad tidings of great joy to all people.* But in the mean time the poor fearful soul, can take no comfort in it, because ignorant of the glorious scheme. Like a poor rebel in the dungeon, upon whom the sentence of death is passed, who has yet a true friend in court who obtains his pardon, but though the pardon is granted, yet while passing the usual forms, the criminal ignorant of what is done in his favour, is still under the terrible apprehensions of death: just so it is with the souls whose state I have been describing; their advocate appears in their behalf, and he thoroughly pleads their cause, till he says, deliver the prisoner from going down to the pit, I have found a ransom for him. But till the messenger arrives with the pardon, till the heavenly comforter testifies with their spirit that they are the children of God, they still remain under that galling yoke, the fear of death.

3. The awful threatnings of God against impenitent sinners, hang like a black cloud filled with thunder-bolts over the head of the poor sensible sinner, and fill him with the most fearful apprehensions. When he reads of the incensed majesty of heaven whetting his glittering sword, and his right hand taking hold of judgement, and sees no way

way to escape the impending stroke, no hiding place, no shelter; is it any wonder, that fearfulness is come upon him, and horror overwhelmeth him. To hear God speak in his wrath, *the soul that sinneth it shall die*; must carry such consternation as no tongue can utter, or pen describe, and must penetrate the inmost recesses of the poor guilty wretch who is conscious of his demerit. And what can he say? *Enter not into judgement with thy servant oh Lord, for in thy sight can no flesh living justify** either himself, or another.†

This awful sensibility accounts for these fearful pangs which we find in Job, David, Hezekiah, Daniel, and Habbakuk, yea in the beloved disciple himself; and no wonder, for *with God is terrible majesty*, inasmuch that even devils, fear and tremble. In short whatever may be the case with such as have not sinned, there is no looking, or approaching an absolute deity, for sinful worms, but through the interposition of a mediator. *For our God is a consuming fire*. And therefore when the dust returns to dust, spirit prepared, or unprepared, returns to God who gave it; and this thought must pervade all the powers of a rational being

* The common translation, which renders the verb passive, is undoubtedly wrong, seeing it is not true; for the ungodly are justified by Faith, but take the word פִּיִּי in the active sense, as it really is, and tho' it does not make good English, yet it makes good divinity.

being, conscious that it deserves the cup of divine indignation to be poured upon it without mixture.

4. There is a natural antipathy against death in every human being, yea, and in the brute creation too; even the meanest reptile is eager to preserve its existence; yea creatures whose lives seem little more than a lingering death, yet they are not willing to give them up.

Indeed separate from the cheering views of a happy immortality, every thing in death appears gloomy, mortifying and horrible, infomuch that the heathen called it, the terrible of all terribles. Here is a final parting with every thing we see or know, or are familiar with; and the celebrated verses of Adrian, thus translated by Pope, are here pertinent.

*Ah fleeting spirit! wandering fire!
That oft hast warm'd my heedless breast!
Thou dost no more my strains inspire!
No more a powerful, pleasing guest.*

*Whither, ah whither art thou flying?
To what dark undiscover'd shore?
Thou seem'st all drooping, pensive, dying,
And wit, and humour, are no more!*

Or as Job more justly and sublimely stiles it, a land of darkness, as darkness itself, and of the shadow of death, without any order, and where light, is as darkness.† Here the right hand for-

gets

† Job. x. 22.

gets its cunning, and here the sun and the light and the moon and the stars are darkened.

Here the strong men bow themselves, and the grinders cease, and those that look out of the windows are darkened. Here the silver cord is loosed, and the golden bowl is broken, while the dust returns to dust as it was, 'till the heavens are no more. "Shocking indeed must thy summons be oh death ! to him that is at ease in his possessions" whose calling and election is not made sure, whose hope is in the dust, and whose foundation is now swept away ! Here beauty is disgraced, and the nervous arm with the weapons of war, perish.— Here all mingle together ; the ancient and the infant ; the acute genius, and the idiot ; the sprightly beau ; and the rude clown ; the prying philosopher, and the illiterate plowman ; the king and the beggar ; the wise and the foolish ; all equally abhor their destiny, yet all go down to the bars of the pit, where they dwell together in the dust.

5. The dreadful wages of sin must create no small alarm to such as are truly enlightened. It is not only the destruction of the body, but the eternal perdition of the immortal part. To be driven away in our wickedness, conveys a most frightful idea. To be plunged into the lake which burns with fire and brimstone, to hear the judge say, Depart ye cursed into everlasting fire, prepared for the devil and his angels, Who can bear the shocking thought ? What said the intrepid warrior just before his execution ? It seems he had been one of your brave fellows, and had dared death and damnation too ; but now having an antagonist he had never met with before, namely an awakened

awakened conscience, he cried out, " What is
 " this which is come upon me I have been a-
 " mong roaring cannons, and knew not what it
 " was to fear. I have been in the midst of drawn
 " swords; balls have hissed round my head nu-
 " merous as hail, while numbers have fallen on
 " my right hand, and on my left, yet I remained
 " unmoved; but now, my soul is so overwhelmed
 " with horror and consternation that truly, I am a-
 " mazed." Ah! no wonder; the spirit of a man
 may sustain his infirmity, but a wounded spirit,
 Who can bear? I wish all who forget God, may
 think of this in time, may seek the Lord while he
 may be found, may call upon him while he is
 near, so that they may escape everlasting burnings.

Secondly, I come to consider the misery of this
 fear of death, namely, that such are *subject to bon-*
dage. Bondage is a state which all profess to abhor,
 and yet many who profess themselves at liberty are
 in strait bondage, yea in bondage to sin and Satan,
 and know nothing of it; for it is said they are ser-
 vants of corruption. But such do not fall under
 my notice at present, nevertheless too many who
 feel the terrible gripe of a wounded spirit, yet
 will not yield themselves up to be saved by grace,
 and are really in bondage to some sordid lust, or
 carnal appetite, there is some pleasing or profitable
 sin which they will not part with; or some thing
 called honour, or credit, which they will not sa-
 crifice; some evil which is as a right hand, or
 some darling lust which is as a right eye, and
 which they will not part with. Now his servants
 we are to whom we obey, whether of sin unto
 death, or of obedience unto righteousness; and
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he that committeth sin, is the servant of sin, it takes him captive, and will hurry him headlong to endless ruin, if he is not made free by him who came to redeem us from all iniquity.

2. Some are in bondage to the present world, it is fixed in their very nature, and notwithstanding the alarms which they are frequently under, it prevails, and will prevail, till they feel the tyrant's galling yoke, and earnestly look up to the serpent brailer, who will save to the utmost all such as simply look unto him. The company of the world is ensnaring, and in many, there wants a holy fortitude to break it off. For though they know that the friendship of the world is enmity with God, yet either thro' a secret inclination, or the fear of being thought too singular, they are kept in bondage to that vanity, and then when they retire into secret, they can neither look up to God, nor into their own consciences, with any sort of confidence, or satisfaction. The customs of the world tyrannize over many who will not take the word of God for their rule: and by this smart frequently; but still it prevails, they often resolve against it, and as often are taken captive by it. What a life of lingering torment is this? like one released from the rack that he may recover his strength to fit him for a renewal of torture.

3. Some have much tormenting fear concerning the article of dying, the pains which attend rending assunder of soul and body, and that as it were "feel a thousand deaths, in fearing one." We may justly suppose these two close companions will not part without some struggles, either in the

the very juncture of parting, or previous to it. The cold sweats have often bedewed the emaciated countenance, while life has hung quivering on the pale lip, and the soul struggling like a bird in a painful snare, fluttering to get free.

Oh how desirable in such a situation, to have the everlasting arms of a neverfailing redeemer underneath us, and the light of his reconciled countenance shining upon us? to hear him say *fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.* Such an one may comfortably exclaim, *Though my heart and my flesh fail, GOD is the strength of my heart, and my portion forever.*

4. Some have been under terrible apprehensions of being buried alive, so that they could never think of their latter end, without that very painful attendant. Perhaps reading some frightful stories of such as either were buried alive or supposed to have been in that terrible predicament, may have given birth to that alarming consideration, and fixed the frightful idea in the mind, and the grand enemy has made a handle of that, to keep the soul in bondage; and prevent her mounting up on the wings of faith and love where true joys abound; and effectually hinders her from knowing that the work of righteousness is peace, and the effect of it quietness, and assurance for ever.

5. Such are destitute of real joy and satisfaction in life. They are as the text properly expresses it,

subject

subject to bondage; it tyrannizes over them, and is a real hinderance to their advancement in the divine life; they have not that love which casteth out slavish fear, even the fear which hath torment, they have advanced no farther towards the land of Canaan then mount Sinai. They see the smoke and flashes of fire, and hear the terrifying sound of the trumpet waxing louder and louder, yet do they not hasten forward, but seem entangled in the wilderness. Poor comfortless souls! how much is their case to be pitied? how often do they sigh under the yoke of the oppressor as if he were ready to devour? oh, let such cry unto the Lord both day and night, that he may avenge them of their tormenting foes, so that they may rejoice in God their saviour.

6. While matters stand thus, they have no real comfort in the means of grace, the ways of God are not ways of pleasantness, neither are his paths, paths of peace. They are not fed in those green pastures, neither are they led beside the still waters. The sweet promises, the gracious invitations, and the comfortable declarations, are like the precious stones in a crown, but then it appears the diadem of another, and not for them. To them, fearfulness of judgement appears, and fiery indignation from the Lord. They can take little delight in prayer, seeing they have not the spirit of adoption, and perhaps may be ready to think, had they not better omit it, lest it should be turned into sin. Nay it may be they hear God say, *bring no more vain oblations, I am weary of your prayers; yea though ye make many prayers, I will not hear*, and that such prayers are abomination in

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the fight of GOD. O thou that art thus tossed with-tempest, and not comforted, would GOD I could so point out the true remedy to thee, that thou might'st go in peace, and never doubt more. Let me make the attempt : and may the GOD of love give the desired success.

Thirdly. I am now to point out the real cure, which is herelaid down in the text, a precious Christ came to *deliver them who thro' fear of death were all their life-time subject to bondage.* Blessed be GOD, for this soul-reviving declaration !

1. Consider the dignity of this glorious messenger. It is he by whom all worlds were made, who said, let there be light, and there was light. It is he who ruleth in the armies of heaven above, and doth what it pleaseth him among the inhabitants of earth, and there is none can stay his hand, or say unto him What dost thou ? it is he who holdeth the winds in his fists, and the waters in the hollow of his hands, with whom the nations of men are as the small dust of the ballance, and who is emphatically, and properly stiled, *God over all blessed forever.* Yes, it was GOD made manifest in the flesh, that he might destroy the works of the devil, and deliver the prisoners out of the pit. in which was no water. He went about doing good, and healing all that were oppressed by the devil. As touching his human nature he could say, *the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and*

recovering

recovering of sight to the blind, to set at liberty them that are bruised.

2. He came to destroy the powers of darkness, which had overspread the world. And it appears as if the devil was in full triumph when our saviour appeared in the form of a servant. We can but find few religious characters in the land. The very apostles seem no way remarkable for their piety before the day of pentecost ; on the contrary, their views of things were narrow and contracted ; and their minds exceeding selfish, insomuch, that they frequently fell under the reproofs of their master while he was with them. The professed teachers of the land were such as neither entered the gate of heaven themselves, nor would they willingly suffer others to enter in ; they were blind guides ; blind leaders of the blind, and such as took away the key of knowledge. What might be called their religious people were such as strained at a gnat but would swallow a camel ; whitened walls, and painted sepulchres, who devoured widows houses, and, for a pretence, made long prayers, that they might be seen of men, but who would in the end, receive the greater condemnation. Nor do we find in any other age so many poor wretches literally tormented by the devil as at that time. A legion of these infernal agents had possession of our poor men, the lowest computation of which number, is six hundred. And we learn that many were possessed, for it is said, *and devils also came out of many, crying out and saying, thou art Christ the son of God. And he rebuked them, suffering them not to speak for they knew that he was Christ.** In the midst of this
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dark

dark apostacy, and high dominion of the prince of this world, came Jesus cloathed in human weakness to destroy him that had the power of death and hell, that is the devil, and deliver such trembling, pious souls as *through fear of death were all their life-time subject to bondage*. We are informed that from this time the heathen oracles were struck dumb, and gave no answers to their devotees who consulted them. Thus did our Lord begin to cast the prince of darkness out, and bruise his infernal head.

3. He came to satisfy the justice of God. Justice appears to be that awful attribute, in the deity, which is engaged for the honour of all the rest. It must punish the guilty wherever they are found. Hence the sinning angels were expelled from heaven, and their place knoweth them no more. It was the flaming sword of justice, which drove our first parents out of paradise, waving every way to keep the way of the tree of life. It was offended justice which brought a general deluge upon the old world; and turned the cities of Sodom and Gommorrah into ashes. At length God was manifest in the flesh, and presented himself to the awful stroke, not for his own offences, but for the offences of his people. Thus freely offering himself, the command was given to strike, *awake, O sword, against my shepherd, and against the man that is my fellow saith the Lord of hosts*. Thus was he stricken, smitten of God and afflicted. The Lord laid on him the iniquity of us all; so that he bore our sins in his own body on the tree. This is that word which is spirit and life to the beleiver; for these things were done, that we
might

might believe that Jesus is the Christ, and believing might have life through his name.

Courage then thou trembling soul ! justice will not exact a double payment, for that would be great injustice. O then cast thy care upon him who careth for thee, and thou shalt never be confounded ;

4. He came to procure the spirit of adoption, by which we know the things that are freely given to us of God. This heavenly guest is the spirit of wisdom, and revelation, and will guide us into all truth ; will lead us by a right way, to a city of habitation ; will take of the things of Christ, and shew them to all his followers, so that they may be wise unto salvation. The same spirit is the true comforter who will abide with the saints forever. And what greater comfort can he bring to a poor fearful, trembling soul than to testify with their spirit, that they are the children of God ? receiving this spirit of adoption, they can call God their father with confidence and satisfaction, this ever blessed spirit will help us to pray, seeing we know not what to pray for as we ought ; but he maketh intercession for the saints with groanings which cannot be uttered ? by the same spirit we are sanctified, seeing it is thro' the spirit we can mortify the deeds of the body, and that the thoughts of our hearts can be cleansed ; for he is the spirit of holiness, whose operations are compared to the cleansing of water, and the purifying of fire. By the same spirit we are confirmed and strengthened in the inner man, so that we may be steadfast unmovable, always abounding in the work
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of the Lord. Such are the soul-cheering consolations, which attend the glorious errand of a precious Christ coming into the world to save sinners, to seek and save the lost, and to suffer the just for the unjust to bring them to God. Then why art thou cast down, Oh my soul, or why art thou thus disquieted within me? he does not, he cannot forget thee; no, he ever liveth to make intercession, and now appears for thee at his father's right hand!

5. But I must add that he will be thy protector, and when thou passest thro' the waters, he will be with thee, the floods shall not drown thee, and when thou walkest thro' the fire, the flames shall not kindle upon thee. By water, understand afflictions, crosses and trials; and by fire, understand the temptations of satan, called *fiery darts*. But be they what they may, unless an omnipotent arm can wither, no soul that hangs upon a sin-atoning Christ can perish. If Jesus ceases to make intercession, then indeed may the poor afflicted, trembling saint be lost in the dark and cloudy day. But depend upon it, he will never leave thee, nor forsake thee! thou feeblest a weak and feeble body, nervous and complaining, and it proves often a troublesome habitation to the tempted soul that lodges within, and lays a foundation for many of thy tormenting fears. Thou hast thy share of trials, and troubles in the world, with the numerous arts and temptations of the wicked; all these form a terrible combination against thee, and shake thy feeble confidence. But oh, look up, yea, look up while I am founding this in thine ears, thy saviour says, *fear thou not; for*

I am with thee. It is a faithful saying that Christ Jesus came into the world to save sinners!

6. He came to give the final victory, to make us more than conquerors through his atoning blood. Our life is a warfare, and while in the body we stand in perpetual need of the whole armour of GOD; nor must this armour be put off untill we have put off mortality; but blessed be GOD, we are interested in him, who hath the power of death and hell, who says *because I live, ye shall live also*. Our confidence being in him we can do all things through him who loved us. His strength will be perfect in our weakness, so that we shall rise to life immortal. GOD is our strength and our refuge, and will be a present help in time of trouble. The last enemy shall be destroyed, and the Lord GOD will wipe off all fears from his people and their rebuke shall finally cease. And it shall be said in that day *Lo, this is our GOD, he will save us; this is our GOD, we will rejoice and be glad in his salvation! even the body shall be delivered from the bondage of corruption into the glorious liberty of the children of GOD.* 'Tis sown in weakness, but it shall be raised in power; 'tis sown in corruption, but it shall be raised in incorruption; it is sown a natural body, but it shall be raised a spiritual body, and then shall it sing triumphantly, *Oh death where is thy sting! oh grave! where is thy victory? thanks be to God, who giveth us the victory through our Lord Jesus Christ!*

We see sin is the cause of all our troubles, it has brought death into the world and all our woe, it has

has brought sickness and pain into the body, and every evil temper into the mind, and among the rest this painful, slavish fear of which I have been speaking. Can we indulge the monster? can we trifle with it? let it be ever so pleasing or profitable, still it is our worst enemy. Indeed it must be slain, or we are undone. Spare it, and we are ruined. Who would not lay aside every weight? who would not shake off every incumbrance, and steadily press on?

But to our unspeakable comfort, we know the source of all our consolation. God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish, but have eternal life. By one man's disobedience, many were made sinners; but by the spotless and compleat obedience of one many are made righteous. The vessel which was made of clay was marred, even in the hands of the potter, yet he made again a nobler vessel as it seemed good to the potter to make it. All, all, hangs upon the nail which is fastened in a sure place. He came that we might have life, and that we might have it more abundantly. Come then all ye that labour and are heavy laden, look up to the serpent-bruise. Dart up your soul to him. In him all fullness dwells, and from that fullness your every want may be supplied. Are you poor? he will enrich you. Are you blind? he will give you sight. Are you naked? he will cloath you, even with the garment of salvation, the marriage garment in which you shall appear with joy and gladness in the day of the Lord. Are you oppressed by a feeble perishing body? by crosses and trials in the world

world? by various temptations from the wicked one? the whole plan of the gospel is to tell you that, Jesus is your redeemer, your infallible remedy; that he has all fullness in himself for you, that he is the repairer of breaches; the restorer of paths to dwell in; the second Adam, the Lord from heaven; the light and life of poor sinners; the quickening spirit, your saviour, and a present help in time of need. Does satan buffet you, upbraid you with your wretchedness, or backslidings, or base ingratitude against a gracious God? Jesus will answer for you. He is your mediator and intercessor, and will thoroughly plead your cause, and having overcome all your enemies, he will bring you off more than conquerors. Stand fast in him, seeing he will not suffer the righteous to be moved. Leave your cause with him, casting all your care on him, for he careth for you. I ask once more, are you oppressed by the devil, or the fear of death? he came to destroy them, and will not fail in his purpose. Oh let the weak hands be lifted up, and the feeble knees confirmed; so shall you with the ransomed of the Lord return to Zion with songs, and everlasting joy upon your heads; you shall obtain joy and gladness and sorrow and sighing shall flee away.

FINIS.

[illegible]

On JUDGEMENT.

*WHEN rising from the bed of death ;
O'erwhelm'd with guilt and fear ;
I view my Maker face to face,
Oh how shall I appear.*

*If yet while pardon may be found ;
And mercy may be sought ;
My soul with inward horror shrinks,
And trembles at the thought.*

*When thou, Oh Lord, shalt stand disclos'd,
In majesty severe,
And sit in judgement on my soul,
Oh how shall I appear !*

*Oh may my broken contrite heart,
Timely my sins lament ;
And early with repentant tears,
Eternal woes prevent.*

*See then the sorrows of my heart,
Ere yet it be too late ;
And hear my Saviour's dying groans,
To give those sorrows weight.*

*For never shall my soul despair,
Her pardon to procure ;
Who knows thy only son hath died,
To make that pardon sure.*

ON JUDGMENT.

WHEN I stand before thee, O Lord,
I come my wickedness to face,
O how shall I appear?

If yet could pardon may be found,
And mercy may be found;
If soul could inward better find,
And temples at the thought.

It is thou, O Lord, that hast said,
In mercy I will appear;
And judgment on my soul,
O how shall I appear?

O may my broken contrite heart,
Lament my sin lament;
And with repentant tears,
Eternal woes prevent.

See then the fervour of my heart,
How yet it is too late;
And bear in Zion's holy ground,
To give thee fervent prayer.

For now shall my soul despair,
How shall I appear;
Who know thy only son hath died,
To make that pardon sure.